THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.*"—MALACHI, 3: 16-17.

No. 10. Vol. LXIII. Thursday, March 7, 1901. Price One Penny.

DISCOURSE BY APOSTLE M. F. COWLEY.

DELIVERED IN THE TABERNACLE, SALT LAKE CITY.

[*Continued from page 133.*]

I feel impressed upon this subject. It seems to me that the Latter-day Saints are not controlled as they ought to be by the spirit of the Gospel in some of the walks of life. It is the right of every man and woman in this Church to have a testimony of the Holy Spirit as to how to act in all these matters. I have sought the Lord in regard to these things long ago, and this is how I feel. Let me remind you that the devil is not dead. The adversary of righteousness is working his leaven among the Latter-day Saints. He is trying to destroy the youth of this people by seducing them from the paths of chastity and virtue; by filling their minds with skepticism, and by establishing in their hearts the idea that there are some things connected with the people of God concerning which the servants of God ought to keep their mouths shut. Now, I know the men that founded this commonwealth, and the enterprises of this land. They came here when it was a howling wilderness and laid the foundations of material prosperity in these mountain valleys. They established the institutions of learning. They have built the Temples of God from the Cache Valley on the north to St. George on the south, and I know that they have been men of God, every one of them, from the Prophet Joseph Smith down to President Lorenzo Snow. I know that the servants of God have His mind and will; and the Latter-day Saints can have it too. I want to tell you how

you can get it. As I started out to say, it is by the daily performance of every duty that devolves upon us. You show me a man who is constantly engaged in prayer and supplication, and I will point to you a man that does not have to be preached to in regard to the subject of tithing; he does not have to be urged to send his children to Sunday school, and to get his boys into the quorums of the Lesser Priesthood. He is so full of the Spirit of the living God that he wants them there all the time. The man who attends to his family prayers and to his secret prayers, the man who pays his tithes and offerings, the man who shows his willingness, when called upon, to carry the Gospel to the nations of the earth, or to act in the capacity of a Deacon at home, that is the man who will obtain the mind and the will of the Lord. I have seen not only the hand of the Lord, but the hand of the adversary working its way among the Latter-day Saints. Satan is seeking to divide them and to poison their minds in regard to the authorities of the Church and the leaders in the various Stakes of Zion. Men have said that they must not seek for counsel, and at the same time they have sought counsel from men who possess the spirit of apostasy. They have sought counsel from men who, to my personal knowledge, have secured their livelihood from the Latter-day Saints, and have spent their nights playing cards and talking against the authorities of this Church. You can seek counsel from that class of men, but if you seek counsel from President Snow or Apostle Merrill, who presides over the Cache Valley Stake, or from some of the brethren who preside over the Stakes of Idaho—I say if you seek counsel from these men as to what would be for the best interests of the people in this inter-mountain region, oh, you are going to the wrong kind of men! Now, I want to say that I am going to these men for my counsel. I propose, God being my helper, (I do not say this boastingly, for I feel that I am the weakest among my brethren), to know the mind and will of the Lord on all subjects; and whether in casting a political vote or in lifting my hand to support the Prophet of God, I propose that the chief consideration in my heart shall be, what is the will of the Lord? I want to know His will. Are we the people of God, or are we not? Has God changed? No. Has the everlasting Gospel changed? No, and it never will. It is the same yesterday, to-day and for ever.

There is a certain class of men among us that I call hypocrites. They are "too good" to do anything that is not considered just right by the world, whether it is right in the sight of God or not. They are after the order of men who, in the days of Jesus, sought to bring Him into disrepute, and even impeached the honor of His birth, because they did not understand it. They are the kind of men that condemned Rahab, the harlot, because she hid the spies. Why did she hide the spies? Was it to infringe upon the rights of the people of Jericho that she hid them and preserved them from those miserable minions of the law? No, she did it for righteousness sake, to protect innocent men in their liberties. What does the Apostle Paul say about that woman? He said it should be accounted unto her for righteousness. God commanded Abraham to offer up his son Isaac, and yet it had been written "Thou shalt not kill. Abraham withheld not his son. He

took him to the altar. He prepared the kindling wood, and proposed to sacrifice his son upon the altar, in obedience to the command of God. He did not know that God would provide a ram in the thicket, or that He would send an angel to say, "Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me."

[TO BE CONTINUED.]

"AM I MY BROTHER'S KEEPER?"

THE great features of the universe and the earth are the same now as in all the ages past, suns and systems revolve in the infinite ether, as in the times of Job and Seth and Abraham; their sublime magnificence, their unchanging order, their noiseless movements, their infinite sweep, have arrested the attention of thinkers and seers, and even to the common man they have been objects of wonder, marvels of grandeur, and so fraught with suggestive influence by their stability and glory, as to compel supreme attention, and draw primitive man, at least, to the border of willing adoration.

"When I consider the heavens, the workmanship of Thine hands, the sun and moon and stars which Thou hast created, what is man that Thou art mindful of him, and the son of man that Thou visitest him?"

In closer communion with man because of his nearness and association therewith, is this (from an astronomical standpoint) little rolling orb of earth, with its astounding phenomenon, its wonderful configuration, its changing seasons, its marvelous beauty, its potent life; every day is a marvel, each night a poem, each season a miracle; its rolling seas, its perennial rivers, its hoary mountains, its fruitful valleys; the teeming life of its waters, the myriads of animal, bird and insect life; the cattle upon a thousand hills, the fruit of every zone, the flowers of all lands and hills and vales; the glorious sunsets, the break of day, the spangled night—in all these phases and features of this our home there is abundance to awaken curiosity, to compel observation, to charm and captivate the thought of its unnumbered millions, if they have but "eyes to see, ears to hear, or hearts to understand!"

But after all, these are but the adjuncts, the preparatory or suggestive elements from which the higher dignity and greater glory of its tenant, man, may be inferred; these were all created—made for him; for him this beauty, glory, magnificence and indwelling increase; testimony as to his nature, needs and destiny is written on every blade of grass, on every flower, and on that provision of fecundity possessed by earth, which, half spontaneously, still more by culture, ministers to life, health and reproduction, through fruits, grains and foods, whether for man or beast.

To man alone, the undisputed heir of this created and ever surprising wealth, is given the power of progress, the development of mind, the purification of soul, the innate prophecy of illimitable increase of mental and spiritual power; which is foretold in effort, in all aspiration, in trial

and triumph, in innocence and experience, in life and death; for these, however little appreciated or understood in the season thereof, are yet indisputably all working out that destiny so graphically expressed of olden time, "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He (Jesus Christ) shall appear, we shall be like Him, for we shall see Him as He is!"

He was undoubtedly the grand pattern, the revealed ideal, the personification of moral and spiritual excellence; "to Him gave all the Prophets witness, and in the fulness of time He became 'God manifest in the flesh'"; in Him divine purpose was fully exhibited, humanity was presented with its crown, its original dignity found expression, and all its weakness and waywardnesss its Savior and Redeemer; love for His fallen brethren, sympathy for their situation, and intense interest in their deliverance, marked, colored, glorified, every act of His unselfish and devoted life; every word was meant to rouse, to encourage, to lift up the necessitous among His brethren; it was only the hypocrite, the selfish, the rebellious, who had His chastisement. His soul was surcharged with His mission of mercy and sacrifice, His heart with affection and His life with toil, that He might allure man to a better, holier and grander life!

His submission to the will of the Father was perfect, His abnegation was perfect, His love for His brethren was perfect; "greater love hath no man than this, that a man lay down his life for his friends," but He demonstrated the unfathomable character of His love, by doing this for His enemies; He it was who gave the answer to the first query propounded in the morning dawn of history, that which forms the caption of this article, first spoken of selfishness by the inspiration of evil, and repeated in every age, in all conditions of society, and by myriads of querists in our enlightened age—"Am I my brother's keeper?"

"Let this mind be in you which was also in Christ," said one who "walked with Him in the regeneration," in the Christian dispensation. "If my life is of no value to my brethren, it is of no value to me," said the Prophet Joseph; "all of you that are willing to follow me, as far as I follow Christ," said the Prophet Brigham, "lift up your hands," and the universal response told that in the latter times, spite of tradition, training or nationality, the surging, struggling hearts of the Saints beat in unison with the aspirations of their file leaders, and of their Master Jesus Christ.

That this is the conclusion, the hope and desire of many earnest, sincere souls in this dispensation, there can be no doubt, and in general terms many are willing (in their best moods, at least) to accept the thought of Divine Fatherhood, of universal or special Brotherhood, and they want to be counted as among the disciples of Christ, as seekers after His Spirit, as believers in His doctrine, as having faith in His promises and words; but the weaknesses of the flesh, the so-called pecuniary interests of life, the exactions of economy and the pressure of circumstances, forbid the practice of this theory of human life, action and interest in another, even if of "the household of faith!"

"Am I my brother's keeper?" is the question asked by men of wealth, by

men of position, by men of influence, small or great; their acts give the lie to their profession, their interests compel sacrifice from others, thus selfishness prompts to exaction, to crowding down labor, to overlooking faithful service, to non-consideration of a thousand things which are involved if not specified in that code of moral right and presumed brotherhood which enter into both foundation and superstructure of that society building called Zion, or "the Kingdom of God on the earth."

"Human nature is human nature," said an old writer; "business is business," said a prominent man in Utah; the first may be true of the unregenerate, it should not be true of those who, having been "baptized into the likeness of His death," have risen to professed "newness of life," because they "have put on Christ." The latter may be the excuse for every species of tyranny, of over-reaching, of submission to the so-called exigences of trade, competition or circumstances, as selfish interest may suggest.

It must needs be that there should exist a more thorough transfusion of charity into the hearts of believers; a more earnest consideration of the necessities of their co-religionists, for "the mind of Christ" asks not "Am I my brother's keeper?" It realizes, knows, that each one is "his brother's keeper"; that by example, influence, acts, sympathies, men affect each other; thoughts are created, inferences are drawn, interests are affected, controlled, jeopardized, overthrown by force of interested will, or exercise of arbitrary power or authority for which there will have to be a strict account, for higher authority once said, "Whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea."

It is the spirit of greed, injustice, selfishness, competition, which is demoralizing all the nations; it is destroying confidence, sapping the foundations of society, making every man an Ishmaelite, and will yet drench the world in blood; now, as in the olden times, some men's "gold and silver is cankered, and the rust thereof is a witness against them, and it shall eat their flesh as it were fire. The hire of the laborer is kept back by fraud, and the cries of the laborer have entered the ears of the Lord of Sabaoth."

Not that wealth should be decried or its possessors outlawed or punished; it is the misuse, the abuse of blessing which brings the curse; men who defy competition and array man against his brother have "the mark of the beast in their foreheads," though they may not know it, and rulers who overlook the teeming creators of wealth in their sycophantic adulation of the millionaire will realize that faith alone will not give salvation, "when a brother or sister is naked and destitute of daily food," and the supercilious man of means says, "Depart in peace, be ye warmed and filled, notwithstanding he gives them not those things which are needful, what doth it profit."

Nevertheless, there is a vast amount of philanthropy in the world, thousands of good warm hearts, souls full of sympathy and commiseration of necessity; religious bodies are working, statesmen are planning; the spirit of the age drifts into the way of relief, by and by inspiration will

prevent instead of cure. Although the first query of selfishness may be the last to be answered of Christianity undefiled, it will come, and some day none will dare to ask on earth, "Am I my brother's keeper?"—N.

CHRISTIAN UNITY.

THE *Presbyterian Banner* of Pittsburg, U.S. regretfully observes that "the church"—meaning the religious denominations of the world—is not yet "wholly Christian in unity." It is in a divided condition, "all of its branches being more or less antagonistic," and this the *Banner* admits, "is one of its most conspicuous features as seen in the world." This is eminently true. And from this admission there is but one step to the acknowledgement of the truth of the revelation given to that youthful Prophet Joseph on the existing churches. For if they are not "wholly Christian," they are not "Christian" at all. As between true Christianity and the world there is no compromise. Either—or other, is one of the fundamental principles of the kingdom of God. What is not wholly true is error, and what is not wholly Christian is a deviation from the Gospel of the Nazarene.

It cannot be too emphatically stated that the present spirit of disunion is an effect of the apostasy. The various denominations of Methodists, though so nearly akin in doctrines, show no sign of union in effort. Nor do the various divisions of Presbyterians. Baptists and "Disciples" fight as hard against one another as they do against sin, and even Universalists and Unitarians manifest but little disposition to unite. The spirit of sectarianism has supplanted the spirit of unity, which the Savior said should be a permanent characteristic of His true followers.

Nor is this all. Sects are multiplying as fast as ever. We have now two Salvation armies and some other organizations with military names. We have two or more divisions of Christian Scientists. We have Dowieites and Koreshans, and to these new phenomena must be added the old ones introduced under the name of Theosophy, or Buddhism, devil worship, and what not. No wonder, if a business man like the late "Phil" Armour, in viewing this confusion, felt called upon to rebuke a certain clergyman. As told by Dr. Gunsaulus, in the *Review of Reviews*, the millionaire was out traveling, and stopped at a little cross-road place, where he observed that on each of the four corners at the crossing of the two principal streets stood a Protestant church representative of its denomination. An overtalkative brother, who proved to be one of the half-starved pastors in the straggling village, presented himself and said: "I am proud to grasp the hand of the man who cannot be cornered." Mr. Armour replied: "I don't think corners in wheat and pork are in it with the way you four fellows are trying to four-corner religion in this town. How much is the debt on these churches all told? You say a thousand dollars would free them? Well, I will give that much if three of you fellows will resign and these churches will unite." The money was never applied for, and Mr. Armour afterwards said: "I suppose they couldn't unite on baptism. I told the folks at the mission, when they wanted to know what denomination we would choose for the work down there, that I wanted the religion of the

place to be undenominational, but it must be sixteen ounces to the pound, all wool, and a yard wide; and I don't care whether the converts are baptized in a soup bowl, a dishpan, or the Chicago river."

What other impression can the spectacle of denominational quarrels and quibbles produce on the practical mind? Contempt for religion is a natural result.

But the most practical question in this connection is: How can unity be established and preserved? Our religious friends tell us that there must be and is a spiritual union, but this is merely a sedative to a troubled conscience. In the universe there is unity, because the worlds revolve around common centers, being sustained from common fountains of light and heat. In the family there is unity, in the degree that the different members obey one head. A country is united as long as the citizens sustain a common government and order their lives in accordance with common laws. In an army there is unity, as long as the various divisions operate in accordance with a common plan, each carrying out its part thereof and obeying its own commanders, who are all subject to the supreme authority.

It is not different in the Church. When all its members and branches acknowledge Christ as the head, His word as the supreme law, and His servants as His authorized representatives, there will be unity. This Christendom does not do. There are as many leaders as there are sects, and as many private interpretations of the word of God. What would be the fate of an army in the field should each soldier follow his own self-elected leader, and each officer construe the command of the superior in his own way? What would become of the universe itself should each planet and satellite break loose from the general system and pursue its own course through space?

Christ fervently prayed, before ascending the cross, that His followers may be one, as He is one with the Father, and that prayer will be heard when those who profess to believe in Him will humbly bow before Him and accept His authority, whether represented by His word or His holy Priesthood. There can be no other way to Christian unity.—*Deseret News.*

Be sure that every one of you has his place and vocation on this earth, and that it rests with himself to find it. Do not believe those who too lightly say, "Nothing succeeds like success." Effort, honest, manful, humble effort succeeds by its reflected action, especially in youth, better than success, which, indeed, too easily and too early gained, not seldom serves, like winning the throw of the dice, to blind and stupefy. Get knowledge, all you can. Be thorough in all you do, and remember that though ignorance often may be innocent, pretension is always despicable. Be you like men, strong and upward, and may the blessing of the Most High soothe your cares, clear your vision, and crown your labors with reward.—W. E. Gladstone.

If ever I have been satisfied with what I have done for the Lord I have invariably found my service to prove barren.—Spurgeon.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 7, 1901.

THE DESIRED REVIVAL.

We have been somewhat interested in noting the great effort, and the greater expectations indulged in, as to the possibility of awakening a heartier spirit of religious fervor and life, with the beginning of a *new year* and especially the *new century*. For the inauguration of this movement among the Free (or unendowed) Churches a gathering took place in London, where the plans were devised, and all the details of the assault upon the "strongholds of sin and satan" were discussed and determined upon.

A ten days' service was to be made general, and an interchange of pulpits seemed to suggest that more could be done by a stranger than by the usual incumbent. Probably it was to be expected that the fire should be first kindled, or fanned to a brighter flame, among the regular members or attendants of the several churches; yet the main thing was to interest the non-attendant, the others already, by profession or custom, could be counted upon, but increase in the waning or stand-still congregations meant something more.

The experiment was tried, ten days missioning have expired, and the question now is to count the cost, to apportion "those influenced," and then estimate the nett results of a move so ostentatiously begun and so abruptly and easily limited. It is evident that "the game is hardly worth the powder and shot," however much our sympathies may have predicted otherwise; as one reporter suggests, that while the Sabbath meetings were the best attended, "it was good to be where no earthquake, fire and wind broke the gentle stillness" in which "the voice of God was spoken every night." Indeed, the contrast between the old method of revivals and the new was most striking, none of the fire and fervor and multiplied conversions under the stress of conviction of sin was anywhere in evidence; but the pleadings were nowhere (so far as we have read, and this has been wide, lengthy and monotonous) made to the reason, to scripture or the soul. There was a great deal of sentiment, gush, anecdote and persuasion to come to Christ, but little as to why and how, and in no case, so far as hearing, observation and reading have gone, was there a solitary instance like that Pentecostal time in Jerusalem; nor was there a shadow of similarity in the advice given by earnest, eloquent, educated, special ministers of the occasions, and that given by "Peter and the rest," when under the immediate power and influence of that divine Spirit, whose mission it is

to convince, but which is made nugatory and ineffective when "the blind lead the blind."

That quite a few were touched, were anxious, stood up, retired to vestry and "signed cards of decision," may be admitted; some by sudden impulse, some from conviction, some because of a life's association with the ideas presented, and not unlikely in many cases those impressions will be confirmed and perpetuated as those of Cornelius would have been had it not been for authoritative intervention, which is to-day simply "numbered among the things that were."

Here and there, among the novelties, were a few of such as were and had been habitual strangers to a place of worship and to religious influences growing therefrom. Among such the Salvation Army would have been vastly more successful, they evoke more sympathy, they are often of that class, they have felt the burthen, and while far from scriptural, there is less affectation, their discourses may not be polished, their chapels so "just so," their singing less elaborate and the heartiness of welcome more electric; but they can do good, they will be heard, they will make converts, they will redeem where *the respectable* chapel and the respectable minister, no matter how earnest or worthy of praise, will find empty benches or sleepy listeners, pharasaic professors who would shrink from contact, to say nothing of association with "the great unwashed."

No! The masses are not in love with the modern presentation of Christ. Tens of thousands of the artisan class are beyond its reach, hosts of the well-to-do are in no way committed to it, and many of those who are deploring its decadence of power, its spiritual life, its inability to correct the evils of society, and its lack of control, even where membership is defined. The churches will have to adopt new measures, they will have to question the potency of present methods, or become more and more repudiated of this generation, to say nothing of those yet to come.

The great heart of this proud and prosperous country is in the right place, it beats in favor of righteousness, philanthropy, justice and peace. It spends lavishly at every call; if there is an evil a remedy is provided, if there is a necessity means are contributed, private as well as public effort is made for the relief of distress of every kind, and religious people—organizations are multiplied by that same great, sympathetic heart; but if religion were purged of known evils, if professional barnacles were cleansed from the old ship, if patriotic, illimitable religious sentiment were guided by the eternal and immutable principles of righteousness, Christendom would comprehend better the truth of the Gospel, its practical working would command the love, the aid, the purses, the lives of thousands who to-day stand aloof from the "sweet charities," and the antiquated sectarian machinery of redemption.

If by one consent the churches would abjure formality and erroneous tradition, if ministers would seek divine authority and guidance, if church members would think and query a little deeper into theories and systems, if religionists in and outside of churches would combine for deliverance and work, if the teachings and spirit of Christ and the Apostolic dispensation could be accepted and made to dominate the world, surely the

Millennium would dawn, the Sabbath of our God and His Christ would come, civilization would be renovated to its foundations, men would love each other, estrangement, jealousy and feud would vanish away, the kingdom would assuredly be established, and "His will be done on earth as it is in heaven."

N.

We had a pleasant visit on March 2nd from the prospective President of the Birmingham Conference, Elder J. J. Daynes, and Elder Ed. E. Jenkins, his traveling associate. Both were well and hopeful. Sorry to hear that President Frisby is still "under the weather," though improving.

President James L. McMurrin, accompanied by Sister Booth, missionary in the Glasgow Conference, arrived in Holland, March 1, *via* London and Rotterdam. They are sure of a good time.

Our eyes were gladdened with another departure in the guise of an invitation to the Nottingham Conference, which is to be held in the Central Minor Hall, Shakespeare Street, of that town. The "invite" will be hard to beat.

We will notice next week the Tractate on "Spiritualism," kindly forwarded to us by the author and publisher.

We have not heard or read any opinions yet as to "The Greeting," nor have we had inquiries for more.

Releases.—The following Elders are honorably released to return home on the s.s. *New England*, sailing from Liverpool, March 14th inst.:—Elder Wm. H. Beazer of the Bristol, Elder John E. Hatch of the Liverpool, Elder Joseph H. Page of the Sheffield, and Elders Wm. F. Pratt and Joseph R. Price of the Leeds Conferences respectively.

Conference Notice.—The Sheffield Semi-Annual Conference will be held in the Temperance hall, Townhead Street, Sheffield, on Sunday, March 17th. Services at 10:30 a.m., 2 and 6 p.m. All are welcome.

"THE FREE-CHURCH MISSION."

The results of the ten days' Simultaneous Mission work in Liverpool may be fairly said to indicate the general methods of action, and the consequences or benefits arising therefrom. The *Daily Post* reporter, doubtless in hearty sympathy all through, gives (in regard to localities) his final words:

"The closing meetings at the centres naturally took the threefold form of final appeals to the undecided, counsel to the converts, and farewells to the missioner."

"One Rev. showed the several stages of consecration of heart, home and business to the Lord. The mission ended at Crescent with glad testimonies to the great blessing received."

"A VERY happy service, full of solemn feeling, found a fitting close in the public avowal of Christ of fifteen or more, to whom must be added many others who signified their new allegiance by "signature of the cards."

"TESTIMONIES were then given by not a few to the manner in which they had been enlightened, strengthened, and cheered; some of these were most impressive and touching."

"THE impressions produced have been very great, as the confessions of blessings made at the close evidenced, and the inquirers have been very numerous. It is believed that the churches have received a rich blessing, and will work for many days in strengthening and instructing those brought in. There have been cases of men and women brought back after long years of unfaithfulness, and many cases of decision among the Church adherents. The feeling of all concerned is one of intense thankfulness, and of very deep appreciation."

"PUTTING all attempts at calculation aside as powerless to gauge the result, it will be well to note some plain facts and some irresistable inferences. Memorable has been the joyous co-operation of choirs, workers, ministers and churches. These have here reaped great gladness, and entered into a fuller life, containing in it faint but real foreshadowing of the perfect communion of the City of God. They know now in their hearts more of that citizenship for which they are being fitted, and for which they are striving to fit others. The more clearly this vision is revealed to the Church, the higher will her preaching become, and the more will it be endued with the powers of resurrection that are needed to lift man to his destiny. Then this means—and the preaching of the past weeks confirms the conclusion—that mission work is changing its color under a more intelligent and wider study of the art. The time has come for an advance in our religious life, and when, as will shortly come to pass, the news of a new crusade booms frem America, let it be remembered that already had voices in England proclaimed a new day's dawn. Finally, it is held that throughout England the Free Churches may now be brought more really than hitherto to understand their relation to the unsaved masses; and along this line lies the advance from which the future must perfect preparations, and make a way, in the strength and fellowship gained through the great united mission."

"A PROMINENT Liverpool minister, who, like others, left his own charge for a distant point, gives his ideas in the *Christian World*:—"Vast crowds, crowds so great and eager that on one occasion we did not know what to with the people; rare enthusiasm; a deep work of the Spirit of God in our own hearts; services ablaze with love and zeal; many temperance pledges; numerous decisions for Christ; and an interest in religious things aroused in the town which has been wonderful to see—all these, by the blessing of God, have come to us in three days. The evening meetings were great. We have had 1,600 or 1,800 people suffocatingly crowded into a place seated for 1,200, and hundreds turned away from the doors one night because there was not another inch of standing room. I have preached "Gospel" sermons all the time, and have relied solely upon preaching *as real as I*

could make it, and the prayers of the people. And I am satisfied. But *I cannot believe that we have yet found the best way* of gathering up the results of our mission. Every night the appeal has been made, and the invitation to the enquiry-room given. Gratifying response there has been, but *I am not sure* whether the people who go to an enquiry-room and register their conversion *are the best specimens* all who accept discipleship. And I am by no means convinced that the method does not prejudice more people than it helps. I doubt whether the inquiry-room method is precisely the way to win them. It has been an amazing experience altogether, but nothing in it has been so delightful as the magnificent co-operation and brotherliness of my brother ministers."

Evidently a good deal of this is what Shakespeare designated "as full of sound and fury, signifying nothing." The phraseology is stilted, vague, meaningless to the onlooker; the effort was irregular, spasmodic and half sensational; there was no elucidation of principle, no increase of intelligence, no distinct enunciation of Christian doctrine, no definite, systematic presentation of Christian duty, no broad statement as to what discipleship really means, no appeal to Scripture or reason, no decision as to the need of membership in the church, any church, or which church; but there was a great display of earnestness and zeal, a good deal of educated ignorance, much "love God" and "believe in Jesus," but not a word about keeping the commandments, or telling what they were. The Simultaneous Mission, however well conceived, was a failure, as devoid of excitement as thought, sentiment rather than principle was touched, and even the churches will show but little increase in numbers, influence or power. The masses were not there, the already well-disposed, a few young people already attending chapel signed "cards of decision," but the sinners were absent, the ones to be rescued claimed no help, and "it is not the whole that need a Physician, but they that are sick."—N.

SOME FACTS IN THE CASE.

For the benefit of inexperienced missionaries, a few facts, often published, are herewith reproduced.

Anti-Mormons claim that the Spaulding Story is the foundation of the Book of Mormon. The testimonies of President Jas. H. Fairchild, of Oberlin College, Ohio, U.S.A., and the Rev. C. M. Hyde, D.D., of the North Pacific Missionary Institute, U.S.A., disinterested parties, scatter that claim to the four winds. Still better than these testimonies is the Spaulding Story itself, which can be had at 42, Islington, for one shilling. The testimonies referred to are as follows:—

Letter from President Fairchild, of Oberlin College, Ohio, New York *Observer* of February 5th, 1885:

SOLOMON SPAULDING AND THE BOOK OF MORMON.

"The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding will probably have to be relinquished. That manuscript is doubtless now in the possession of Mr. L. L. Rice, of

Honolulu, Hawaiian Islands,*formerly an anti-slavery editor in Ohio, and for many years state printer of Columbus. During a recent visit to Honolulu, I suggested to Mr. Rice that he might have valuable anti-slavery documents in his possession which he would be willing to contribute to the rich collection already in Oberlin College library. In pursuance of this suggestion Mr. Rice began looking over his old pamphlets and papers, and at length came upon an old, worn and faded manuscript of about 175 pages, small quarto, purporting to be a history of the migration and conflicts of the ancient Indian tribes which occupied the territory now belonging to the States of New York, Ohio and Kentucky. On the last page of this manuscript is a certificate and signature giving the names of several persons known to the signer, who have assured him that to their personal knowledge, the manuscript was the writing of Solomon Spaulding. Mr. Rice has no recollection how or when this manuscript came into his possession. It was enveloped in a coarse piece of wrapping paper, and endorsed in Mr. Rice's handwriting, 'A Manuscript Story.'

"There seems no reason to doubt that this is the long lost story. Mr. Rice, myself and others compared it with the Book of Mormon and could detect no resemblance between the two, in general or detail. There seems to be no name nor incident common to the two. The solemn style of the Book of Mormon, in imitation of the English Scriptures, does not appear in the manuscript. Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required."

"JAMES H. FAIRCHILD."

From *Bibliotheca Sacra.*

Rev. C. M. Hyde, D.D., of the North Pacific Missionary Institute, contributes an article to the Boston *Congregationalist*, in which he gives a history of the manuscript from the beginning, and of the attempts made by Hurlburt, Howe and others to connect it with the Book of Mormon, and thus concludes his lengthy and interesting contribution:

"The story has not the slightest resemblance in names, incidents or style to anything in the Book of Mormon. Its first nine chapters are headed: Introduction; An Epitome of the Author's Life, and of his Arrival in America; An Account of the Settlement of the Ship's Company; Many Particulars respecting the Natives; A Journey to the N.W.; A Description of the Ohohs; Description of the Learning; Religion; An Account of the Baska, Government and Money.

"There is no attempt whatever to imitate Bible language, and to introduce quotations from the Bible, as in the Book of Mormon. On the contrary, Rev. Solomon Spaulding seems to have been a man who had no very high regard for the Bible. There are two manuscript leaves in the parcel of the same size and handwriting as the other 171 pages of manuscript. A few sentences will show the views of the writer: It is enough for me to know that propositions which are in contradiction to each other can not both be true, and that doctrines and facts which

* Since the publication of this letter, the MSS. has been placed in Oberlin College library by Mr. Rice.

represent the Supreme Being as a barbarous and cruel tyrant can never be dictated by infinite wisdom * * * But, notwithstanding I disavow my belief in the divinity of the Bible, and consider it as a mere human production, designed to enrich and aggrandize its authors, yet casting aside a considerable amount of rubbish and fanatical rant, I find that it contains a system of ethics or morals which cannot be excelled on account of their tendency to ameliorate the condition of man. It would seem improbable from such avowed belief that Rev. Solomon Spaulding was an orthodox minister, who wrote the Book of Mormon in Biblical style, while in poor health, for his own amusement. The statement is more probable that he wrote this Manuscript found, with the idea of making a little money, if he could find some one to print it for him.

"It is evident from an inspection of this manuscript, and from the above statements, that whoever wrote the Book of Mormon, *Solomon Spaulding did not.*

"The manuscript is now in the possession of Professor James H. Fairchild, or rather of Oberlin College, Ohio, of which he is President. It was sent there to be deposited in the college library, by Mr. L. L. Rice, of Honolulu, Sandwich Islands, among whose papers it was found at that place. Mr. Rice lived formerly in Ohio, and in 1839-40 he and his partner bought the Painesville, Ohio, *Telegraph*, of E. D. Howe, and in the transfer of type, presses, stock, etc., there was a large collection of books, manuscripts, etc., among them the manuscript in question. E. D. Howe was a publisher of a book against Mormonism, called "Mormonism Unveiled," and obtained the "Manuscript Found" from the notorious "Dr." D. P. Hurlburt, who obtained it from Mrs. Davidson, Solomon Spaulding's widow, who had remarried. Hurlburt never returned it. The reason assigned to Mrs. Davidson for its non-publication as an *expose* of the Book of Mormon was, that when examined it was found not to be what had been expected. One has only to glance through it to see the propriety of that conclusion.

"When Mr. Rice moved to Honolulu this manuscript, with other literary rubbish that had not been destroyed, was taken with him. It was not until Prof. Fairchild, being on a visit to Mr. Rice, questioned him concerning any old papers he might have in his possession relating to anti-slavery matters, that in looking for them this manuscript was turned up. It bore the following endorsement:

"'The writings of Solomon Spaulding proved by Aaron Wright, Oliver Smith, John N. Miller and others. The testimonies of the above gentlemen are now in my possession.

[Signed], 'D. P. HURLBURT.'"

Another thing that is used, together with the above story, is the charge that the Prophet Joseph Smith was guilty of fraud in connection with the Kirtland Bank. The facts, from the history of Joseph Smith, are as given below, and can be found on pages 11-13, vol. 16 of the MILLENNIAL STAR:

"At this time (1837) the spirit of speculation in lands and property of all kinds, which was so prevalent through the whole nation, was taking deep root in the Church. . . . Many became disaffected towards me as

though I were the sole cause of those very evils I was most strenuously striving against, and which were actually brought upon us by the brethren not giving heed to my counsel. . . . Some time previous to this I resigned my office in the "Kirtland Safety Society," disposed of my interest therein, and withdrew from the Institution; being fully aware, after so long an experiment, that no institution of the kind, established upon just and righteous principles, for a blessing not only to the Church, but the whole nation, would be suffered to continue its operations in such an age of darkness, speculation and wickedness."

Joseph's withdrawal from this institution occurred many months before he departed from Kirtland.

It is everywhere asserted that John D. Lee was a Bishop in the "Mormon" Church. He never did occupy that position.

It is also said that President Brigham Young was responsible for the Mountain Meadows Massacre; but United States Prosecuting Attorney Sumner Howard, in the trial of John D. Lee, who was afterwards executed for that crime, gives a complete answer to that assertion, as will be seen from the following, taken from said trial:—

Remarks made by Mr. Sumner Howard, Ex-Chief Justice of Arizona, and United States Prosecuting Attorney at the second trial of John D. Lee:

"He proposed to prove that John D. Lee, without any authority from any council or officer, but in direct opposition to the feelings and wishes of the officers of the Mormon Church, had gone to the Mountain Meadows, where the Indians were then encamped, accompanied only by a little Indian boy, and had assumed command of the Indians, whom he had induced, by promises of great booty, to attack these emigrants. All these charges against John D. Lee, he (District Attorney Howard) proposed to prove to the jury by competent testimony, beyond reasonable doubt, or beyond any doubt, and thought no appeal to the jury would be required to induce them to give a verdict in accordance with the evidence. He had given the jury unanswerable documentary evidence, proving that the authorities of the Mormon Church knew nothing of the butchery until after it was committed, and that Lee, in his letter to President Young a few weeks later, had knowingly misrepresented the actual facts relative to the massacre, seeking to keep him still in the dark and in ignorance. He had received all the assistance any United States official could ask on earth in any case."

J. L. M.

It is harder for God to bless a stingy man that is for rain to fall in a desert.

The temple of fame stands upon the grave; the flame that burns upon its altars is kindled from the ashes of dead men.

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When a man gets to love work his life is a happy one.

YOU OR I.

If we could know
Which of us, darling, would be first to go,
Who would be first to breast the swelling tide,
And step alone upon the other side—
If we could know!

If it were you,
Should I walk softly, keeping death in view?
Should I my love to you more oft express?
Or should I grieve you, darling, any less—
If it were you?

If it were I,
Should I improve the moments slipping by!
Should I more closely follow God's great plan,
Be filled with sweeter charity to man—
If it were I?

If we could know!
We cannot, darling, and 'tis better so.
I should forget, just as I do to-day,
And walk along the same old stumbling way—
If I could know.

I would not know
Which of us, darling, will be the first to go.
I only wish the space may not be long
Between the parting and the greeting song;
But when, or where, or how we're called to go—
I would not know.

—*Great Thoughts.*

DIED.

BUTTLE.—In the Sixth Ward, Salt Lake City, February 10, 1901, of pneumonia, William Buttle, aged 74 years, 1 month and 9 days. Deceased was born in Ellerton, Yorkshire, England, January 1, 1827; he joined the Church in 1850, went to Utah in 1853, and has resided there ever since. He leaves a wife, 5 children and 14 grand-children.

HOLMES.—At his daughter's (Mary Drage), Big Cottonwood, Salt Lake Co., Utah, February 11th, 1901, of pneumonia, John Holmes, 82 years. Deceased was born in Richfield, near Grantham, Lincolnshire, England.

CONTENTS.

Discourse by Apostle M. F. Cowley ... 145
"Am I my Brother's Keeper?" ... 147
Christian Unity 150
Editorial:
The Desired Revival 152
Editorial Notes 154
Releases 154
"The Free-Church Mission" 154
Some Facts in the Case 156
Poetry: You or I 160

EDITED, PRINTED AND PUBLISHED BY PLATTE D. LYMAN, 42 ISLINGTON, LIVERPOOL.

FOR SALE ALSO IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.